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A MANUAL of PRAYERS For the Use of the SCHOLARS of Winchester Colledge.

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A MANUAL OF PRAYERS

For the Use of the Scholars of *Winchester Colledge.*

An Exhortation to young Philotheus.

IF you have any regard, good *Philotheus*, to your own eternal happiness; it ought to be your chiefest care to serve and glorifie God. 'Tis for this end God both made and redeemed you, and two excellent rules He hath given you in Holy Scripture, by the conscientious observation of which, you will be able, through His grace, to dedicate your tender years to His glory.

The one teaches you what you are to do, *Remember now thy Creator in the days of thy youth.* Eccl. 12.1.

The other teaches you what you are to avoid, *Fly youthful lusts*; that is, all those sins which are usually incident to young persons. 2 Tim. 2. 22.

You cannot imagine the unspeakable advantages

a pious youth gains by the practice of these two Rules; and how many ghostly dangers that Soul escapes, which is seasoned betimes with the fear of God, before he is sullied with ill Company, before he hath contracted vitious habits, which will cost him infinite pains to unlearn, before his affections are too far engaged in the World, to be easily recalled, and before the Devil hath got too strong a hold in him, to be suddenly dispossessed.

O *Philotheus*, do but ask any one old Penitent, what fruit, what satisfaction he hath purchast to himself, by all those pleasures of sin, which flattered him in his youth, and of which he is now ashamed. Will he not sadly tell you, he has found them all, to be but vanity, and vexation of Spirit? How will he befool himself, for the many good opportunities he hath lost, and wish a thousand times, that he were to live over his mispent
*Psal.*25.7 days again? And how bitterly will he with *David*, bewail the sins of his youth?

Learn then, good *Phil.* by the dear-bought experience of others, to accustom your self, to bear Christs yoke from your youth, and his yoke will sit easie on your neck; for your duty will grow natural to you, by beginning betimes.

Do but consider, how welcome a young Convert is
1 *Sam.*3. 1. to God; it was to young *Samuel* that God revealed himself, and that at such a time too, when the Word of God was pretious, and very rare, to shew how much God honoured a young Prophet; and you know that St. *John*, the youngest of all the Disciples, is the only person of all the twelve; who was permitted to lean on our Saviours bosome, at the last Supper, as dearest to
John 13. 23. Him in affection, and who is emphatically called, the Disciple whom Jesus loved: and this is suitable to that gracious promise, which God hath made to encourage
*Prov.*8. 17. all young persons to serve him; *I love them that love me, and they that seek me early shall find me.*

O *Philotheus*, let this Heavenly promise, excite in you a great zeal to seek God, and to seek Him early;

for

for if you do ſeek, you are ſure to find Him; you are ſure, when you have found Him, He will love you, and you ſhall reap, all the happy effects of Gods infinite Love, and of an early Piety.

An early Piety! then which, nothing will make you a greater comfort to all your friends, or a greater bleſſing, to the very Colledge where you are bred; nothing will make you more univerſally eſteemed, and beloved by all men, or more ſucceſsful in your Studies; and beſides, that peace of Conſcience, and the pleaſure of well-doing, you will at preſent feel; think if you can, how unconceivable a joy it will be to you, when in your elder years, you can reflect on your well ſpent time, and the innocence of your Youth; how great a Conſolation it will be to you, on your death-bed, how eaſie it will render your accounts, at the great Day of Judgment, and how much a whole life ſpent in Gods ſervice, will increaſe your glory in Heaven.

God of his great mercy, *Philotheus*, make theſe and the like conſiderations, effectual to create, holy Reſolutions in you, and give you grace, to make good uſe of theſe following Directions, which are deſigned to teach you, to fear the Lord from your youth, and are ſuited to your particular Age, and Condition, in hope they may the more affect you. God grant they may. *Amen.*

1 *King.* 18 12.

Directions in general.

AS soon as ever you awake in the morning, good *Philotheus*, strive as much as you can, to keep all worldly thoughts out of your mind, till you have presented, the first fruits of the day to God, which will be an excellent preparative, to make you spend the rest of it the better; and therefore be sure to sing the Morning and Evening Hymn in your Chamber devoutly, remembring that the *Psalmist*, upon happy experience assures you, that it is a good thing, to tell of the loving kindness of the Lord early in the morning, and of his truth in the night season.

Psal. 92. 1.

When you are ready, look on your Soul as still untill you have said your Prayers.

Remember that God under the Law ordained a Lamb to be offered up to Him every Morning and Evening. A Lamb! which is a fit emblem of Youth, and Innocence; Think then that you are to resemble this Lamb, and be sure every day, to offer up your self, a Morning and Evening Sacrifice to God.

Exod. 29. 38.

If you are a Commoner, you may say your prayers in your own Chamber; but if you are a Child or a Chorister, then to avoid the interruptions of the Common Chambers, go into the Chappel, between first and second Peal in the Morning, to say your Morning Prayer, and say your Evening Prayer when you go *Circum.*

Now that every one, may have his duty proportioned to his capacity, the best way is to distinguish, two degrees of young Christians in this Colledge, namely, those that are of an Age capable of receiving the Holy Sacrament, and those that are not; and in one of these two degrees you are to rank your self.

Direc-

Directions for the Youngeſt.

IF you are very young, good *Philotheus*, that Gods commands may not ſeem grievous to you, at your firſt ſetting out, I ſhall adviſe you to no more, then your Infant Devotion will bear; and that is, To take great care, to learn your Catechiſm without Book, and to learn to underſtand it; for 'tis impoſſible you can ever perform your duty, unleſs you firſt know what it is; 'tis impoſſible you can ever go to Heaven, unleſs you learn the way thither: and that you may beg Gods dayly bleſſing, and his grace to aſſiſt you, learn theſe two ſhort Prayers by heart, and ſay them every day.

Morning Prayer.

GLory be to Thee, O Lord God, for all the bleſſings I dayly receive from Thee, and for Thy particular preſervation, and refreſhment of me, this night paſt.

O Lord have mercy upon me, and forgive, whatſoever Thou haſt ſeen amiſs in me, this night; and for the time to come, give me grace, to fly all youthful luſts, and to remember Thee, my Creatour, in the days of my youth.

Shower down Thy graces and bleſſings on me, and on all my Relations [*on my Father and Mother, on my Brethren and Siſters*] on all my Friends, on all my Governours in this place, and on all my Fellow-Scholars, and give Thy Angels charge over us, to protect us all from ſin and danger.

Lord bleſs me in my Learning this day, that I may every day grow more fit for Thy ſervice. O pardon

my failings, and do more for me, then I can ask, or think, for the merits of Jesus my Saviour, in whose holy words I sum up all my wants. *Our Father which art in heaven, &c,*

Evening Prayer.

GLory be to Thee, O Lord God, for all the blessings, I dayly receive from Thee, and for Thy particular preservation of me this day.

O Lord have mercy upon me, and forgive, whatsoever Thou hast seen amiss in me, this day past, and for the timk to come, give me grace, to fly all youthful lusts, and to remember Thee my Creatour, in the days of my youth.

Lord receive me, and all my Relations, and all that belong to this Colledge, into Thy gracious protection this night, and send me such seasonable rest, that I may rise the next morning, more fit for thy service.

Lord hear my prayers, and pardon my failings, for the merits of my blessed Saviour, in whose holy words, I sum up all my wants. *Our Father which art in Heaven, &c.*

This, good *Phil.* is the lowest degree of duty, and it should be your dayly endeavour, to improve in your devotion, as well as in your learning, and the more effectually to move you to so happy an improvement, I advise you on Sundays and Holy-days, attentively to read over this following Meditation, and to propose to your self, the Holy Child Jesus, for your example.

A Meditation on the Holy Child Jesus.

GLory be to Thee, O Lord Jesus, Glory be to Thee, who when Thou wert twelve years old, *Luke* 2. 41. didst go up to *Jerusalem* with Thy Parents, after the custom of the Feast, to eat the Passover, and to worship Thy Heavenly Father.

O blessed Saviour, give me grace like Thee, to make Religion my first, and chiefest care, and devoutly to observe, all solemn times, and all holy Rites, which relate to Thy worship.

Glory be to Thee, O Lord Jesus, Glory be to Thee, who when Thy Parents returned home, didst stay behind in *Jerusalem*, and after three days, wast found of them in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them questions.

O blessed Saviour, who in Thy very Childhood, didst triumph over all the vain delights of youth; and wouldst choose no place, but the Temple to reside in, Mortifie in me, all inordinate love of sensual pleasure, which may pervert me from my duty; raise in me an awful reverence of Thy House, an early devotion in my Prayers, and a delight in Thy Praises.

O blessed Jesu, who didst choose before all others, the company of the Doctors, and didst both hear them, and ask them Questions; give me grace to abhor all lewd company, and all filthy communication, give me grace to love wise, and sober, and profitable, and religious conversation; and to be diligent, and inquisitive after learning, and whatsoever is good.

Glory be to Thee, O Lord Jesus, Glory be to Thee, who when Thy Father, and Mother had sought Thee, sorrowing, didst reply to them, How is it that ye sought me, wist ye not that I must be about my Fathers business?

O bleſſed Jeſu, who from Thy infancie didſt make it Thy whole imployment, to do Thy Fathers will, kindle in me a forward zeal for Thy Glory, that I may conſecrate my youth to Thy ſervice, and make it the great buſineſs of my life, to know and fear, to love and obey, my Heavenly Father.

Glory be to Thee, O Lord Jeſus, Glory be to Thee, who didſt at laſt return home with Thy Parents, and wert ſubject to them!

O bleſſed Jeſu, give me grace to honour my Parents, and Governours, and readily to obey all their lawful commands!

Glory be to Thee, O Lord Jeſus, Glory be to Thee, who in thoſe tender years, wert bleſſed with ſuch Heavenly wiſdom, that all that heard Thee, were aſtoniſhed at Thy underſtanding and anſwers, who didſt dayly increaſe in this Heavenly wiſdom, and in favour with God and Man!

O Lord Jeſu, bleſs me with all abilities of mind and body, that may make me dayly increaſe in my Learning; but above all, bleſs me with Wiſdom from above, and give me Thy Holy Spirit to aſſiſt, and enlighten me, that as I grow in Age, I may dayly grow in Grace, and in the knowledge of Thee, and in favour with God and Man; and every day more and more conformable to Thy Unſinning and Divine example. *Amen*, Lord Jeſus, *Amen*.

Directions for those that are more grown in years.

WHen you have attained to more knowledge, and proficiencie in grace, and are of an Age capable of receiving the Holy Sacrament, God then expects more from you; and 'tis high time for you, good *Philotheus*, to lengthen your prayers, and to begin to add some ejaculations over and above, such as these are which follow.

Ejaculations at waking or rising.

AWake, O my Soul, and Sing praises to God.

Glory be to Thee, O God, for watching over me this night.

Lord raise me up at the last day, to life everlasting.

Morning Prayer.

EArly in the morning will I cry unto Thee, Lord hear my Prayer.

Glory be to Thee, Lord God Almighty, Glory be to Thee, for renewing Thy mercies to me every morning; Glory be to Thee, for refreshing me this night with sleep, and for preserving me from the perils of darkness.

O do away, as the night, so my transgressions; scatter my sins as the Morning Cloud!

Lord forgive, whatever Thou hast seen amiss in me this night, [my —— *Here if you are conscious to your self of any sin committed in the night, confess it.*] O Father of

of Mercies, wash me throughly from my wickedness, and cleanse me from my sin.

And let Thy Holy Spirit so prevent, and accompany, and follow me this day, that I may believe in Thee, and love Thee, and keep Thy Commandments, and continue in Thy fear all the day long.

Lord make me chaste and temperate, humble and advisеable, diligent in my studies, obedient to my Superiours, and charitable to all men.

Lord deliver me, from sloth and idleness, from youthful lusts, and ill company, from all dangers bodily and ghostly, and give me grace, to remember Thee my Creatour, in the days of my youth.

Bless and defend, and save the King, and all the Royal Family, and all Orders of men amongst us, Ecclesiastical or Civil; Lord give them all grace, in their several stations, to be instrumental to Thy glory and the publick good.

Together with them, I commend to Thy Divine Providence [*my Father and Mother, my Brethren and Sisters*,] all my Friends and Relations, all my Superiours in this place, and all my Fellow-Scholars; O Lord vouchsafe us all, those graces and blessings, which Thou knowest to be most suitable for us.

Unto Thee, O my God, do I dedicate this day, and my whole life; O do Thou so bless and prosper me in my Studies, that I may every day grow more fit for Thy service.

Hear me, O Lord, and pardon my failings, for the merits of Thy Son Jesus, in whose holy words, I sum up all my wants. *Our Father which art in Heaven, &c.*

Directions for Reading Holy Scripture.

WHen you have said your Morning Prayer, good *Phil.* you may then go cheerfully to your study, and relie upon the Divine Goodness for a blessing.

But first, if you have time, I advise you to read before second Peal, some short Psalm, or piece of a Chapter, out of the Gospels, or Historical Books, because they are the most easie to be understood; Remembring the example of young *Timothy*, who was bred up 2 *Tim.* 3. to know, the Scripture from a Child.

But if you want time on ordinary days, to read the Scripture, be sure to read somewhat of it on Sundays, and Holy-days; and consider, that you have it dayly read to you in the Hall before Dinner and Supper, and at night when you are just going to Bed, that you may close the day with holy thoughts; and if you hearken diligently to it when it is read, you do in effect read it your self.

Now to make your reading, the more profitable to you, begin with one, or more, of these Ejaculations.

Ejaculations before reading Holy Scripture.

WHerewithal, Lord, shall a young man cleanse *Psal.* 119 his way? even by ruling himself after Thy Word.

Lord open my eyes, that I may see the wonderful things of Thy Law!

O heavenly Father! I humbly beg Thy Holy Spirit, so to help me at this time to read, and understand, and remember, and practise Thy Word, that it may make me wise to salvation!

When

When you are thus prepared, good *Phil.* then begin to read, and consider, that it is Gods most holy Word you read; and that all the while you are reading, God is speaking to you, and therefore read with attention, and humility, and endeavour as much as you can, to suit your affections to the Subject you read.

For instance, If you read any of Gods commands, they should excite in you a zeal to keep them.

If you read any of Gods threatnings against sinners, or his judgments on them, they should excite in you a fear to provoke him.

When you read any of his gracious promises, they should encourage and quicken your obedience.

When you read any of Gods mercies, they should excite you to thanksgiving.

When you read any great mystery, recorded in holy Writ, you are to prostrate your Reason to Divine Revelation.

And to this purpose in the midst of your Reading, say,

Lord give me grace to obey this command; *Or*,
Lord deliver me from this sin, or this judgment; *Or*,
Lord I relie on this good promise; *Or*,
Glory be to Thee, O Lord, for this mercy; *Or*,
Lord I believe and adore this mystery.

Say any of these, according as best agrees with the subject you read; and when you have read as much as conveniently you can, conclude with one of these Ejaculations.

Ejaculations after Reading.

Psal. 119. BLessed be Thou, O Lord, O teach me Thy Statutes!

Lord

Lord make Thy Word a Lanthorn unto my feet, and a Light unto my paths!

Lord make Thy Word my delight, and my Counſellour!

Directions for the Day time.

O *Philotheus*, you cannot enough thank God for the order of the place you live in, where there is ſo much care taken to make you a good Chriſtian as well as a good Scholar, where you go ſo frequently to Prayers every day, in the Chappel, and in the School; and ſing Hymns and Pſalms to God ſo frequently in your Chamber, and in the Chappel, and in the Hall, ſo that you are in a manner brought up, in a perpetuity of prayer.

Be ſure *Phil.* that you are accountable to God for all theſe opportunities He gives you of ſerving Him; and think how many bleſſings for your ſelf, and for the Colledge you might obtain, if you prayed and praiſed God, rather out of a devout affection, then meerly to comply with the cuſtom of the place.

Prayer, good *Phil.* is the very life of a Chriſtian, and therefore we are ſo frequently commanded to pray without ceaſing: Not that we can be always on our knees, but that we ſhould accuſtom our ſelves to frequent thoughts of God, that where-ever we are He ſees us; and when we think on God, we ſhould have always an ejaculation ready to offer up to Him, and by this means we may pray, not only ſeven times a day with *David*, but all the day long. *Pſal.* 119.

In your reading holy Scripture, eſpecially in the Pſalms, you may eaſily gather thoſe ſhort ſentences which moſt affect you, for they are moſt proper for this uſe; and when you have learned them without Book, ſay one of them now and then, as they occur to your mind, or as occaſion requires, or as your devotion prompts you.

Eur

But be not troubled, if being otherwise lawfully imployed, or if being indisposed, you pass a whole day without saying any, for to omit them is no sin; nor be you scrupulous in what posture you say them, for they being short breathings of the soul to God, require not that solemnity, as Set Prayer does.

Now to give you some instances of ejaculatory Prayer, take these following.

At going out.

*Psal.*121. Lord bless my going out, and my coming in, from this time forth for evermore.

After a sin committed.

Lord be merciful to me miserable sinner, and for the merits of my Saviour, lay not this sin to my charge.

After any blessing or Deliverance.

Glory be to Thee, O Lord, for this Blessing, *or*, for this Deliverance!

*Psal.*103 Praise the Lord, O my Soul, and all that is within me, praise His Holy name.

At giving Alms.

Mark 12. 42. O Lord, who didst not despise the Widows mite, Accept of this little I now give, to relieve one of Thy poor members!

After having done any good.

*Psal.*115. 1. Not unto me, O Lord, not unto me, but unto Thy Name be the praise.

In

In Temptation.

Lord succour me with Thy Grace, that I may overcome this Temptation.

Directions for the Evening.

CONsider, good *Phil.* how many that have gone to Bed well over night, have been found dead the next morning; and therefore it highly concerns you to take care, to make your peace with God, before you go to sleep.

I advise you therefore towards night, or when you go *Circum*, to call your self to an account how you have spent the day.

Examine your thoughts and discourses, and actions, and Recreations, and Devotions, and see what has been amiss in any of them.

Consider what Idleness, or Unchastity, what lying or stubbornness you have been guilty of; or whether you have had a quarrel with any of your fellows; and if you have, be sure to be friends with him, before you say your prayers.

Again, Consider what particular blessing, or deliverance, God has vouchsafed you the day past, that you may give thanks for it, and then say as follows.

Evening Prayer.

LEt my prayer, O Lord, be set forth in Thy sight as Incense, and the lifting up of my hands, be as an Evening Sacrifice! *Psal.* 141.

Holy, holy, holy Lord God, I miserable sinner

humbly acknowledge, that I have offended Thee this day, in thought, word, and deed, [Particularly by —— *Here mention any sin you have been guilty of.*] But I fly into the Arms of Thy fatherly compassion, Lord, for Thy Mercies sake forgive me, cleanse me from my wickedness, and strengthen my weakness, that I may overcome all the temptations which daily surround me, and continue constant in my Obedience.

Accept of my Humblest Praise and Thanksgiving, O Lord, for all the goodness Thou hast this day shewed me; for all the Helps of preventing, or restraining grace, Thou hast vouchsafed me, for whatever I have done this day, which is in any measure acceptable to Thee, for whatever progress I have made in my Study, for Thy Preservation of me, from all the miseries and dangers, which frail Mortality, is every moment exposed to; [Particularly for —— *Here name any particular blessing, or deliverance, God has sent you.*]

Praise the Lord, O my Soul, who saveth thy life from destruction, and crowneth thee with Mercy, and Loving-kindness.

O Heavenly Father, to Thy Almighty Protection I recommend my self, and all my Relations, and all that belong to this Colledge; O Thou that never slumbrest nor sleepest, watch over us, to preserve us from sin, and danger.

Lord, let it be Thy good pleasure, to refresh me this night with such seasonable rest, that I may rise the next morning more fit for Thy service; O pardon my failings, and hear my prayers, for the sake of my blessed Saviour, in whose Holy words, I sum up all my wants. *Our Father which art in heaven, &c.*

Ejacula-

Ejaculations at going to Bed.

LOrd as I now go to my Bed, I must one day go to my Grave, O make me wise to consider my latter End!

I will lay me down in peace, and take my rest, for 'tis Thou Lord only, makest me dwell in safety. *Psal.4*

Directions for Midnight.

IF you chance to wake in the Night, or cannot sleep, Beware, *Phil.* of Idle and Unclean thoughts which will then be apt to crowd into your mind, and therefore to arm your self against them, I advise you to learn the 130 and the 139 Psalms by heart, or treasure up some Ejaculations in your mind, which will be excellent matter, for your thoughts to feed on. For instance.

Ejaculaions for the Night.

THou Lord hast granted, Thy loving kindness in the day time, and in the night season will I sing of Thee, and make my Prayer to the God of my Life, *Psal.*42. 8.

O Lord the Holy Angels are now before Thy Throne in Heaven, they never rest, day or night, from Thy Praises, and with them do I now sing Hallelujah, Salvation, and Honour, and Glory, and Power be unto our God, for ever and ever. *Amen. Amen.* *Rev.*7.15

Lord I know Thou wilt one day call me, to give an *Mark* 13

an account of my Stewardship, but when Thou wilt come I know not, whether at Even, or at Midnight, or at Cock-crowing, or in the Morning.

O do Thou give me grace, to Watch, and to Pray always, that at Thy coming Thou mayest say to me, Well done, good and faithful Servant, Enter into the Joy of thy Master. *Amen* Blessed Lord, *Amen.*

But have a care *Phil.* you fix not your mind too much, neither strive to repeat too many devout expressions, for fear of hindring your sleep, and of indisposing your self, for the duties of the day following.

Directions for the Lords Day.

A Good Christian, *Philotheus*, that takes care to spend every day well, will take more then ordinary care, to sanctifie the Lords day, it being the proper imployment of that day, to attend Gods Worship, and to provide for our Souls, and therefore 'tis fit you should add some Petitions to your Morning and Evening Prayer, Relating to the solemn duties of the Day, such as these are which follow.

Before Church time.

O My God, I humbly beseech Thee, to prepare my Soul to Worship Thee this day acceptably, with Reverence, and Godly fear, Fill me with that faith which works by love; Purifie my heart from all vain, or worldly, or sinful thoughts, fix my affections on things above, all the day long; and O Lord give me grace, to receive Thy Word, which I shall hear this day, into an honest and good heart, and to bring forth fruit with Patience. Hear me O God, for the sake of Jesus my Saviour. *Amen, Amen.*

Luke 8. 15.

When

When you come into the Church, or Chappel, not only on the Lords day, but on any other day, use this short preparatory Prayer, at your first kneeling down.

In the Church.

O Lord I humbly beg Thy Holy Spirit, to help my Infirmities at this time, and to dispose my heart to devotion, that my Prayers, and Praises, may be acceptable in Thy sight, through Jesus Christ my Saviour. *Amen.*

After Church time.

GLory be to Thee, O Lord God Almighty, Glory be to Thee, who hast permitted me, to appear, before Thee this day, and to tread Thy Courts!

Lord pardon all my failings in Thy Service, this day past, the wandrings, and coldness, and indevotion of my Prayers. For the sake of my blessed Saviour, have mercy upon me.

Lord make me a doer of Thy Word, and not a hearer only, lest I deceive my own soul. *James* 1. 22.

When you are called to Repetition at Night, remember *Phil.* to make some amends, for your negligent Hearing at the Church, and treasure up in your memory some little portion of those Instructions you have heard, to direct your Practice.

Directions for receiving the Holy Eucharist.

THe Receiving of the blessed Sacrament, good *Phil.* is the most divine, and solemn act, of all our Religion, and it ought to be the zealous endeavour of every true Christian, by Gods assistance, to prepare his Soul, with the most serious, and most devout dispositions he possibly can, to approach the Holy Altar: you are therefore to consider, what you are to do before Receiving, what in the time of Receiving, and what after Receiving.

Before Receiving.

The duties you are to perform before Receiving, are all comprehended, in that one Rule which St. *Paul* 1 *Cor.* 11. gives us, *Let a man examine Himself, and so let him eat of that Bread, and drink of that Cup*, which are in a manner Commented on by the Church, in the Exhortation before the Sacrament, which I advise you to read over in your Common Prayer Book.

To put this Rule in practice, 'tis your best way *Phil.* at some convenient time, to withdraw your self, into your Chamber, or into the Chappel, and there to begin to commune with your own heart, and to call your sins to remembrance; but first pray heartily to God, for His grace to assist you.

Prayer before Examination.

Hear the voice of my humble Petition, O Lord, now I cry unto Thee, and lift up my hands towards Thy Mercy Seat.

Behold Lord, I am now about to search into my own heart; but alas, alas! my heart is deceitful, *Jer.* 17. 9. and desperately wicked, How can I know it? O Thou

Thou therefore, that ſearcheſt the heart, and trieſt the reins, Diſcover to me all the evil, and deceits of my own heart, that I may confeſs, and bewail, and forſake them, and obtain mercy. Lord hear me, Lord help me, for the Merits of Jeſus my Saviour. *Amen, Amen.*

Rules to be obſerved in Examination.

Having prayed for Gods aſſiſtance, doubt not *Phil.* but he will vouchſafe it you, and to guide you in your examination the better, obſerve theſe following directions.

When you examine your ſelf, either by the following Catalogue, or by that in the Whole Duty of Man, or by any other. Pauſe a while on every particular; and if you find your ſelf not guilty, then ſay, Glory be to Thee, O Lord, for preſerving me from this ſin! and ſo go on.

When your Conſcience anſwers guilty, then it will be your beſt way, having ſaid, Lord have mercy upon me, and forgive me this ſin, to write down that ſin in a Paper, that you may have it ready to confeſs to God, when your Examination is done.

You are to conſider *Phil.* that there are ſeveral degrees of young Penitents, and ſome are more, ſome leſs ſinful. For inſtance:

Some there are, who either through want of conſcientious Parents, or through often ſtifling good motions, or through Inconſtancy, or Heedleſsneſs, or Unadviſableneſs, or Vitious Company, or Ill Nature, or Youthful Luſts, and the like, have been from their Infancy very negligent of Learning, or at leaſt of practiſing their Duty.

Again, Some there are amongſt theſe, whoſe ſins are more heinous then ordinary, in regard they are accompanied with ſeveral aggravations: For any ſin is Much aggravated, if it be committed Knowingly, or Deliberately, or Frequently: More then

that, if it be committed Obſtinately, or preſumptuouſly, or on ſlight, or no temptations, or againſt Checks of Conſcience, or againſt Reproofs, or Admonitions, or Chaſtiſements, or Vows to the contrary; but moſt of all, If it be committed ſo long, and ſo often, till it becomes habitual, till the ſinner does take delight in it, or boaſt of it, or make a Mock at it, or tempt others alſo to commit it. All theſe and the like Circumſtances, do very much heighten the guilt of any ſin.

You may eaſily from hence gueſs, what progreſs you have made in wickedneſs, and if you find your ſelf in the number of any of theſe, by all means, good *Phil.* Reſolve to repent immediately, and to confeſs your ſins with all their aggravations; for be ſure of this, that every other ſtep you run farther from Heaven, every other hour you continue longer in a ſinful courſe, makes your ſins the more hard to be maſtered, and your repentance the more difficult.

On the other ſide, ſome there are, though I fear but few, who having been brought up in the Nurture and admonition of the Lord, have been by the goodneſs of God, ſecured from violent temptations, and enormous ſins; who have like *Joſiah*, while they were yet young, ſought the Lord, and have in a great meaſure kept their baptiſmal vow, and preſerved a ſenſe of their duty.

Chron. 4.3.

Such as theſe, have fewer ſins to confeſs, and thoſe ſins leſs aggravated, and therefore have greater obligations, to Magnifie Gods Mercy, then others; but if you are in this number, have a care of growing careleſs in your examination, or of preſuming on your own Innocence: for if we ſay, or think, we have no ſin, we miſerably deceive our ſelves. O *Phil.* the beſt of men, God knows, have very much evil in them to deteſt, and bewail, and have infinite need of a Saviour, and therefore let him that ſtandeth, take heed leſt he fall. Whatever you do then, be ſure to keep your heart with all diligence, and to pray for conſtant

Joh. 1. 10

Cor. 10. 12.

ſtant ſupplies of Gods grace, for perhaps the Devil defers his tempting you, till you are grown up, and become your own Maſter, and have not that tenderneſs of offending, or that awe of Parents, or Superiors, which you now have.

Be not over ſcrupulous, *Phil.* either to make your ſelf guilty of more ſins, then really you are, or to reckon up all your infirmities or dayly failings, or ſins of Omiſſion, which would render your Examination endleſs, and impoſſible; but examine your ſelf chiefly, about your wilful ſins, or ſins of Commiſſion; and know there be many ſins, even of Commiſſion, that you may doubt whether you have committed or no, many that you have quite forgot; but be not diſheartned at it, for Holy *David* hath taught you, *Pſal.*19. 12. that a general Confeſſion for ſuch ſins is enough, when he prays to God, to cleanſe him from his ſecret faults.

That you may gain a true ſenſe of your ſins, by your examination, Labour to imprint in your mind, awful apprehenſions of the day of Judgment, and of God the great Judge, in whoſe preſence you now are, and to raiſe ſuch apprehenſions, Dwell a while, on ſuch Meditations as theſe.

Motives to Examination.

O My ſoul, Thou art now in the Preſence of the great Judge of Heaven, and Earth, before whoſe dreadful Tribunal, thou muſt certainly appear at the day of Judgment, to give a ſtrict account, of all thy Actions, of every idle word, of every evil thought, and thy own Conſcience will then be thy accuſer!

Think, O my Soul, think if thou canſt, what unimaginable Horrours, will ſeize an impenitent ſinner, when the laſt trump calls him out of his Grave, and

and the Devils begin to drag him to Gods Judgment Seat! what would such a Wretch give, to purchase one such opportunity of Repentance, as God now in great mercy gives thee? If ever thou hopest to escape, those horrours, O my soul, Make thy peace with God, Judge thy self here, lest thou be condemned hereafter!

The Examination it self.

I Adjure thee, O my soul, in the presence of the great Judge, who knows all the secrets of thy heart, I adjure thee, as thou wilt answer, before Gods Judgment Seat at the last day, to tell me:

Does not thy dayly experience teach thee, that thy whole Nature is corrupt, Prone to all that is evil, and averse to all that is good?

How hast thou spent thy time from thy Childhood to this very moment?

How hast thou kept the solemn Vow of thy Baptism?

What good duties hast thou Omitted?

What sins hast thou Committed?

In particular, What sins art thou guilty of, more immediately, *Against God?*

Art thou guilty of, Any Infidelity, or Atheism, Any distrust in, or Presumption on, or despair of Gods Mercy?

Art thou guilty of, any Wilful Ignorance of God, or of any Idolatry in Worshiping any Creature? Hast thou loved any thing more then God, or feared any one Above him?

Hast thou been guilty of Hypocrisie in Gods service, or of forsaking God, and of resorting to the Devil, to Witches, or Wizards?

Art thou guilty of repining or murmuring at Gods providence, or of being impatient under his afflictions,

ſtions, or of being unthankful for His Mercies, or of being diſobedient to His Commands, or of being incorrigible under his Judgments?

When, and in what manner haſt thou been guilty of diſhonouring God?

By blaſphemous or irreligious thoughts, or diſcourſes; or by tamely hearing others blaſpheme?

By taking Gods moſt Holy Name in vain, or by Cuſtomary, or falſe ſwearing, or by the breach of any lawful Oath, or ſolemn Vows?

By any Sacriledge, or Irreverent behaviour in Gods Houſe, or miſpending the Lords day, or any neglect of, or Inattention to, Gods Word, read, or preacht, or unprofitableneſs, under the means of Grace?

Have I diſhonoured God, by Coldneſs, and Wandrings, and Indevotion, or Careleſsneſs in my Prayers, or by any Wearineſs in His Service, or by any total neglect of it, or by Unworthy Communicating?

By Impenitence, or putting off the evil day, or ſuperficial, and partial repentances, or frequent Relapſes, or Reſiſting the good Motions of Gods Spirit?

By abetting any Schiſm, or Hereſie, or Prophaneſs!

O my ſoul, what ſins art thou guilty of, more immediately, *Againſt thy ſelf?*

Art thou guilty of Pride, either of thy Clothes, or of thy Eſtate, or of thy Credit, or of thy Parts, or of thy own Holineſs, or of boaſting of thy own good deeds, or of commending thy ſelf, or of being greedy of Praiſe, or of performing good duties to gain applauſe, or of committing ſin to avoid reproach of men?

Haſt thou been immoderately greedy of Riches, or of ſenſual pleaſures, or guilty of peeviſhneſs, or of too violent, or too laſting fits of anger, or of Inconſtancy, or of inconſideration, or of diſcontentedneſs, with thy condition?

Haſt

Hast thou been guilty of mispending thy time, or of negligence in resisting temptations, or of not improving those opportunities of Learning, and Piety, which God gives thee in this place, or of Abusing Thy Natural parts to Sin?

Hast thou been guilty of any Intemperance in eating, or in drinking, or in sleeping, or in recreations, spending too much time on them, or being too greedy after them?

Hast thou been guilty of Idleness, or of downright drunkenness, or of laughing at it in others?

Hast thou been guilty of any Uncleanness, of the Eye, or of the Hand, or of the Fansie, of any lasciviousness, or Lust, or Fornication, or Adultery, or hast thou taken delight in lewd Company, or in vitious, or Unchast, Songs, or Stories, or expressions?

O my Soul, what sins art thou guilty of, more immediately, *Against thy Neighbour?*

How, when, where, Against whom, hast thou been guilty of, Any Injury, or Injustice, or Oppression, or breach of Trust, or Promise, or of any Fraud, or Theft, or Flattery, or Dissimulation, or Treachery, or Lying, or of giving any just Scandal?

How, when, where, against whom, hast thou been guilty of, Any Ill Language, or detraction, or slander, or tale-bearing, or rash censuring, or back-biting, or of Contemning, or Scoffing, at thy Neighbour, either for his Infirmities, or for his being religious?

How, when, where, against whom, hast thou been guilty of any Contentiousness, or Spight, or Revenge, or of delighting Causlesly to grieve thy Neighbour, or of Railing, or of actually Hurting him, Or of murdering him in thy mind, by Ill wishes, or Curses, Hast thou been guilty of bitter imprecations, or bearing false witness, or Covetousness of any thing He possesses?

Hast

Hast thou been guilty of, Unthankfulness to those that have done thee good, or have reproved thee, or of Uncharitableness to the Poor, or to any Christian in distress, or of any Unnaturalness to any of thy Relations, or of any Evil-speaking, or Dis-respect, or Stubbornness, against any of thy Governours, either Civil, or Ecclesiastical, or in particular Against thy Parents, or Superiours in this place, or of any Wilful Disobedience to the lawful Commands of all, or either of them?

Hast thou tempted any other to sin, by Connivence, or Encouragement, or Command, or Perswasion, and Mightily increased thy own Guilt, by furthering the damnation of thy Brother?

In case *Phil.* you do find this Examination, too difficult for you, or are afraid you shall not rightly perform it, or meet with any scruples, or troubles of Conscience, in the practice of it, I then advise you, as the Church does, to go to one of your Superiours in this place, to be your Spiritual Guide, and be not ashamed to Unburthen your Soul freely to Him, that besides His Ghostly Counsel, you may receive the benefit of Absolution; For though Confession of our Sins to God, is only Matter of duty, and absolutely Necessary, yet Confession to our spiritual Guide also, is by many devout souls, found to be very advantageous to true Repentance.

If upon your Examination *Phil.* you find you have any way wronged your Neighbour, Resolve upon the first opportunity, to make him some suitable satisfaction, and to ask his forgiveness; for you are first to be reconciled to your Brother, before you come to the Altar, to offer your Gift. *Mat.* 5. 23

If you are guilty, of tempting any other to sin, Ask Gods pardon for him, as well as for your self, and if you have any opportunity to do it, exhort him to Repentance.

But

But if any hath wronged you, forgive the Injury presently, for you beg forgiveness of God, on this very condition, that you your self forgive your Brother.

This Examination of your self, *Phil.* I suppose will be task enough for you at one time, and therefore that you may not tire your self, you may conclude, with this short Prayer.

A Prayer after Examination.

O Lord God, I have now by Thy Assistance, considered my own evil ways, O Thou who only knowest the Heart, and who only canst change it, Create in me such a broken and contrite heart which thou hast promised not to despise, and so deep a sense of my own sin and misery, that my Repentance, may bear some Proportion to my Guilt. O my God, Pardon all my failings, and perfect that good work, thou hast begun in me, for the merits of Jesus my Saviour, In whose Holy words, I sum up all my wants. *Our Father &c.*

At the very next opportunity of retiring you can get, Resolve, good *Phil.* with the Prodigal, to return to your Heavenly Father, and humbly to beg forgiveness, and having brought your Catalogue of Sins with you, Kneel down, and with the lowest prostrations of soul and body, make your Confession to God, of your Sins, and of their aggravations.

A Form of Confession.

O Thou great Judge of Heaven, and Earth, before whose Glorious Majesty, even the Good Angels, who never sinned, fall Prostrate and tremble.

With what debasement, and dread, ought I to appear before Thy Awful presence, who am but dust, and ashes, and which is infinitely worse, a miserable, wretched Sinner!

Holy, Holy, Holy, Lord God Almighty, Thou art of purer eyes then to behold evil, with the least approbation, The way of the wicked, and the sacrifice of the wicked, is an abomination to Thee! *Prov.* 15. 8.

Wo is me then, O Lord, wo is me, for I have inclined unto wickedness with my heart, but for the sake of thy well-beloved Son, Cast not out my prayer, nor turn Thy Mercy from me. *Psal.* 66.

Miserable wretch that I am, I have gone astray from the very womb, I was shapen in wickedness, and in sin did my Mother conceive me! Who can bring a clean thing out of an unclean? What is man then, O God, that he should be clean, or he that is born of a woman, that he should be righteous?

Thou Lord putteſt no truſt in Thy Saints, and the Heavens are not clean in Thy ſight, and the very Angels Thou chargeſt with folly! *Job* 4.

How much more abominable then, and filthy am I, who dayly drink iniquity like Water!

Lord pity, and cleanse, and forgive, and save me, for Thy Mercies sake.

I know, O God, that in my flesh dwelleth no good thing, for when I would do good, evil is present with me, and I see a Law in my Members, warring against the Law of my mind, and bringing me into captivity, to the law of sin. *Rom.* 7.

Lord have mercy upon me, and deliver me from this

this body of death, from this Tyranny of ſin.

Alas, alas! My whole Nature is Corrupt, Infinitely prone to all evil, and averſe to all that is good, my Underſtanding is full of Ignorance and Errour, my Will is perverſe, my Memory tenacious of all things that may pollute me, and forgetful of my duty, my Paſſions are inordinate, my Senſes the inlets of all impurity, and I have abuſed all my faculties, I am Unclean, Unclean!

Lord Pity, and Cleanſe, and forgive, and ſave me, for Thy Mercies ſake.

O Lord God, How have I through my whole life, violated the ſolemn Vow, I made to Thee, in my Baptiſm, by eagerly purſuing, the vanities of this wicked World, by eaſily yielding, to the temptations of the Devil, by greedily indulging my own Carnal deſires, and luſts, by a fruitleſs and dead faith, and by diſobedience to thy Holy Will, and Commands.

Father I have ſinned againſt Heaven, and in Thy ſight, and am no more worthy to be called Thy Son.

I have ſinned, O Lord God, I have ſinned *Againſt Thee*, by ——

Here confeſs out of your Paper, the ſins which you have committed, more immediately againſt God, with thoſe aggravations that accompany them. For inſtance, Lord I have committed this ſin, or theſe ſins, frequently, againſt Checks of Conſcience, &c. and then add:

Father I have ſinned againſt Heaven, and in Thy ſight, and am no more worthy to be called Thy Son, O Pity, and Cleanſe, and forgive, and ſave me, for Thy Mercies ſake.

I have ſinned, O Lord, God, I have ſinned, *Againſt Thee, and againſt my own ſelf*, by ——

Here confeſs the ſins you have committed more immediately againſt your ſelf, with their aggravations, &c. and ſay as before:

Father I have ſinned againſt Heaven, *&c.*

I have sinned, O Lord, God, I have sinned, *Against Thee, and against my Neighbour* by ———

Here confess the sins you have committed more immediately against your Neighbour, with their aggravations, &c. and add as before:

Father I have sinned against Heaven, *&c.*

O Lord God my wickedness is great, and my iniquities are infinite, they are more in number then the hairs of my head, and my heart would fail me, but that I well know, Thy mercies are more Numberless then my sins. *Psal.* 40. 12.

Have mercy upon me therefore, O Lord, according to Thy great goodness, according to the multitude of Thy mercies, do away my offences. *Psal.* 51.

Who alas, can tell how oft he offendeth! O cleanse Thou me from my secret faults, from all my sins of Ignorance, or Infirmity, or Omission, or which I have not observed, or which I have forgot, Lord lay none of them to my charge, Father forgive me, Lord Jesus have mercy on me.

O remember not the sins, and offences of my youth, but receive me, O Heavenly Father, into the arms of Thy Fatherly Compassion, as Thou didst the returning Prodigal, and forgive me all my transgressions, for the merits of Jesus, Thy only well-beloved Son, and my Saviour. *Amen, Amen.*

When you have thus confest your sins, good *Phil.* endeavour to be still more sensible of them, and to bewail them, with a true Penitential Hatred, and Shame, and Sorrow for them, then make steady resolutions of forsaking them, and cry earnestly to God for pardon and grace, for you must as well put on the New man, as put off the Old; of all which acts of Repentance, I give you, the following instances, and advise you to say them over, as devoutly, as possibly you can. *Eph.* 4. 22

Acts of Shame.

O Lord God, I am ashamed, and blush to lift up
Ezr. 9. 6. my face to Thee, for my iniquities, are increased over my head, and my trespasses, are grown up unto the Heavens!

O my Soul, what fruit have I reapt from all the pleasures of sin, which flattered me, but vanity, and vexation of Spirit!

Lord I am ashamed of my own folly, and madness, and disingenuity, when I call to mind, how greedily I have sucked in my own Pollution. How treacherously I have betrayed my own Soul to temptations, and combined with the very Devils, to hasten and increase my own damnation; How obstinately, I have fled from Thee, when Thy Mercy pursued me with promises of Pardon; How unworthily I have abused Thy Goodness, and forbearance, and long-suffering, which should have led me to Repentance.

Jer. 31. 19 Surely, after I was turned, I repented; and since I have considered my ways, I am ashamed, yea, even confounded, because I bear the Reproach of my youth.

Acts of Abhorrence.

Psal. 119 I hate all evil ways, O Lord, but Thy Law will I love!

O Lord God, nothing is more abominable in Thy sight, or more Diabolical; Nothing more defaces Thy Divine Image, or makes me more odious in Thy Purest Eyes, then Sin, and therefore I hate and abhor it!

O Lord God, I confess I have Nothing good in me, Nothing that can any way move Thee, to compassionate so loathsome a Sinner, but Thy own free, and Undeserved, and Infinite Mercy, and the merits of my Saviour!

O

O Lord God, I cannot but admire the Riches of Thy Goodness, who hast spared me so long, and hast given me this opportunity of Repentance, O do Thou yet Magnifie Thy mercy more, in my forgiveness; O Cleanse me from all that Filth my soul hath contracted, which now renders me odious to my own self, as well as to Thee?

Acts of Contrition.

Miserable Wretch that I am, that I should begin so early to offend my Creatour, and sin so much, in so short a time!

Lord I fear, I never yet throughly considered, how evil, and how bitter a thing it is to depart from Thee, O make me every day, more and more sensible of the errour of my ways, and of my own Infinite vileness!

Miserable wretch that I am, that ever I should commit those sins which expose me to all the vials of Thy wrath; to all the Curses of Thy Law, to all Thy Judgments temporal, or spiritual in this life, and to all the Horrors, and despair, and torments of the Damned, in the life to come!

Miserable wretch that I am, that ever I should transgress that Law of Thine, O God, which is so Just, and Holy, and good, and perfect, and so condescending to my infirmities; and in keeping of which there are so great, so Unconceivable Rewards!

O that with *Mary Magdalene*, I could weep much and love much, having so much to be forgiven! Luke 7. 38.

O Gracious Lord, look on me, as Thou didst on *Peter*, and let Thy Compassionate look so pierce my heart, that I may weep bitterly for my sins. Luke 22. 61.

O Lord God, Break this hard heart, for Thou only canst do it, and melt it into tears of Contrition! Miserable wretch that I am, that I should sin so much and yet grieve so little!

Wo is me, Miserable wretch, wo is me, that ever I

ſhould offend ſo Indulgent, ſo Liberal, ſo tender a Father!

Wo is me, that ever I ſhould repay the infinite love, and the intolerable Sufferings of my Saviour for me, with Nothing but thoſe ſins, which occaſioned thoſe very ſufferings!

Wo is me, that ever I ſhould grieve the Holy Spirit, by rejecting ſo many of His good Motions, from whom only, I derive Grace and Conſolation!

O Lord God, every ſlight worldly trouble, is apt to draw plenty of tears from mine eyes, but when I ſhould weep for my ſins, which are the greateſt calamities that can poſſibly befal me, either my eyes are dry, or my tears too few, to bewail ſo many Provocations!

O Bleſſed Spirit, inſtil true penitent ſorrow into
Rom.8. my ſoul, Make my Head Waters, and my Eyes Foun-
26. tains of tears, Or do Thou ſupply the want of them, with ſighs and groans Unutterable!

But alas, I know all the tears I can poſſibly ſhed, can never waſh away the leaſt of my ſins, 'Tis Thy blood only, Lord, that can do it!

O Bleſſed Saviour, how can I ever ſufficiently lament the guilt of my ſins, which was ſo great, that nothing but Thy own ineſtimable bloud could expiate!

O Heavenly Father, in the defect of my own tears, I offer Thee the bloud, of Thy own well-beloved Son, for His ſake, Have mercy upon me. *Amen, Amen.*

Reſolution.

O Lord God, with ſhame I confeſs, that Other
Iſa.26. Lords beſides Thee, have hitherto had dominion over me.

I have been in the Snare of the Devil, and have
2 Tim. 2. been led captive by Him, and Sin hath reigned in
Rom.6. my Mortal body, and I have obeyed it in the luſts thereof, But henceforth I reſolve to ſerve none but Thee,

Thee, and from this very moment, I utterly forsake all my sins, and turn to Thee!

O my God, I do from my heart Renew, my Baptismal Vow, which alas, I have hitherto so often violated, I do for ever Renounce, the Devil and all His works, and all His temptations, I do for ever Renounce, all the vanities of this wicked World, which may pervert me from Thy Service, and all the sinful lusts of the flesh.

O my God, I do stedfastly believe, all the Articles of the Christian Faith, and I will keep Thy Holy Will, and Commandments, and walk in the same, all the days of my life.

All this am I bound to do and believe, and by Thy help, so I will, and I heartily thank Thee, O Heavenly Father, who hast called me to this state of salvation, through Jesus Christ my Saviour, and I humbly pray Thee for His sake, to give me grace, that I may continue in the same to my lives end.

Oblation.

Blessed be Thy Name, O Lord God, who hast set before me life and death, and hast bid me chuse life!

Behold Lord, I do with all my heart chuse life, I chuse Thee, O my God, for Thou art my life!

Save Lord, and Hear me, O King of Heaven, and accept my Sacrifice, even the Sacrifice of my whole heart, which I now give Thee.

O my God, I offer Thee my Senses, and passions, and all my faculties, I offer Thee all my desires, All my designs, all my studies, all my endeavours, all the Remainder of my life, All that I have, or am, I offer up all entirely to Thy service.

Lord sanctifie me wholly, that my whole Spirit, Soul, and Body, may become Thy Temple; O do Thou dwell in me, and be Thou my God, and I will be Thy Servant. *Amen, Amen.* 1 *Cor.* 6.

Acts of Charity.

O Lord God, I do from henceforth Reſolve, to love
Mat. 22. 39. my Neighbour as my ſelf, and to love him not in word only, but in deed and in truth!

I do from my heart forgive all men their treſpaſſes, Do Thou Lord forgive them alſo!

Lord bleſs them that Hate me, and do Good to them that have any way deſpitefully uſed me, O Repay them, Good for Evil!

O my God bleſs all thoſe that I have any way wronged, Have mercy on All thoſe, to whoſe ſins I have been any way acceſſory, and give them all grace to forgive me, *Amen, Amen.*

Petition for Pardon.

O Thou Father of Mercies, and God of all Conſolation, be merciful to me a miſerable ſinner!

Luke 18. Lord Remember all Thy Gracious calls of ſinners to Repentance, All Thy Proteſtations that Thou delighteſt not in the death of him that dies, and that Thou
1 Tim. 2. wouldſt have all to be ſaved!

Lord Remember all the exceeding great, and pretious promiſes, which Thou haſt made to Penitent ſinners!

Lord Remember, that Thy mercy is over all Thy works, that in mercy Thou delighteſt, and that all the
Luke 15. 7. Holy Angels ſeeing Thee well pleaſed in the exerciſe of that Mercy, Rejoice at the Converſion of a Sinner, that the greater my ſins are, the more will that Mercy be magnified in my forgiveneſs!

Lord Remember, that Thou didſt ſo love the world,
John 3. 16. Rom. 8. as to give Thy only beloved Son, a Ranſome for it!

O Heavenly Father, Thou that ſpareſt not Thy only Son, but deliveredſt Him up for us, wilt thou not with Him alſo freely give us All things? and if all things, wilt Thou not alſo, give us the pardon of our ſins?

O

O my God, I firmly believe Thou wilt, on that ranſome my Saviour hath paid for me, and on all Thy gracious promiſes of pardon, which for his ſake Thou haſt made to me, I wholly rely; Here only is the ſure, and ſtedfaſt anchor of my ſoul, to which my Faith, and Hope, ſhall for ever adhere.

All this Lord do I plead, to implore Thy forgiveneſs.

Behold Lord, though my failings are many, yet to the utmoſt of my power, I have confeſt, and bewailed, and forſaken my tranſgreſſions, Behold Lord I come at Thy Call, and I come weary, and heavy laden, with the burthen of my ſins; Be it unto me according to Thy Word, O Thou that art faithful and juſt forgive me my ſins, and cleanſe me from all Unrighteouſneſs. Lord do Thou in no wiſe caſt me from Thee, but Heal my Backſlidings, and love me freely, Eaſe me of my Burthen, that I may find reſt in Thee, and ſay unto my Soul, Be of good chear, thy ſins are forgiven thee. 1 Joh. 1 Joh. 6. Hoſ. 14 Mat. 11 29.

O Heavenly Father, for thine own Infinite Mercies ſake, for Thy truth and Promiſe ſake, for all the merits and ſufferings of the Son of Thy Love, in whom Thou art always well pleaſed, Pardon all my ſins, and failings, and receive me into Thy favour. *Amen*, O Lord God, *Amen*, *Amen*.

A Petition for Grace in General.

al.119 O Lord God, I have ſworn, and I will perform it, that I will keep Thy righteous Judgments.

But alas! I am able of my ſelf, to do nothing that is good, not ſo much as to think one good thought, and I no ſooner ſhall riſe from my knees, but I fear I ſhall be tempted, to thoſe very ſins, I have now ſo ſolemnly renounced, and thoſe temptations will certainly overcome me, unleſs Thou Lord, doſt ſeaſonably interpoſe Thy grace to with-hold me.

il.3. But I can do all things through Thee ſtrengthening me: Do Thou then, O bleſſed Saviour, perfect Thy ſtrength in my weakneſs, for in Thee only is my truſt.

O my God Thou haſt promiſed to give Thy Holy uke 11. Spirit to thoſe that ask it. Behold Lord, I do humbly, I do earneſtly ask Thy Holy Spirit now of Thee, O fulfil Thy gracious promiſe to me, O vouchſafe me that Holy Spirit I pray for, to purifie my corrupt nature, to ſtrengthen my weakneſs, to comfort me in troubles, to ſupport me in diſcouragements, to ſuccour me in temptations, and to aſſiſt me in all parts of my duty, that I may ever hereafter live in Thy fear, and in conſtant, ſincere and univerſal obedience, to all Thy righteous Laws.

Thou O ſearcher of hearts, knoweſt the ſin (or ſins) I am moſt inclined to, [*here name it or them*] and herein will lie my greateſt danger of back-ſliding; But O my God, I beg a double portion of Thy inviſible aid againſt it, (or them.) Hold Thou up my goings in Thy paths, that my Footſteps ſlip not; O work in me that victorious Faith, by which John 5 I may overcome the World, the Devil and my own corrupt Nature.

True

True it is, O Lord God, that there are many ſins which upon examination I find, through Thy grace I have not yet committed, and therefore not unto me Lord, but to Thy name be the glory; but alas! there is in my corrupt nature ſo great a proneneſs to evil, ſo great a curioſity to try what ſin is, that without Thy reſtraining Grace, every temptation when I ſhall have more age and liberty and opportunity to enforce it, will be apt to draw me from my obedience, and to overthrow all my preſent Reſolutions.

But my Help ſtandeth in Thee, O great Creatour, who haſt made Heaven and Earth, and I commit my Soul to Thy keeping, O Thou that art faithful as well as Almighty, keep that ſafe which is committed to Thy truſt, watch over me, that I may not be beguiled by the deceitfulnes of ſin, or betrayed by my own treacherous heart, or ſurprized by my ghoſtly enemies, and give me grace to watch and to pray inceſſantly my ſelf, leſt I enter into temptation. Hear Lord from Heaven, and ſuccour me, for the alone merits of Jeſus my Saviour. *Amen*, *Amen*. 1 Pet. 4. 19.

Petition for particular Graces.

O That my ways, Lord, were made ſo direct that I might keep Thy Statutes, for then ſhall I not be confounded, when I have reſpect unto all Thy Commandments! Pſal. 119.

Vouchſafe me Thy Holy Spirit, therefore O Lord God to work in me, whatever is well-pleaſing in Thy ſight, that for the time to come, I may bring forth fruits meet for repentance!

O let it be Thy good pleaſure, to create in me a ſaving Knowledge of Thee and of my duty, juſtifying Faith, true ſanctifying Grace, and a purifying Hope,

Hope, an ardent Love, and a filial fear of Thee, a constant desire of pleasing Thee, and a great tenderness of offending Thee!

Lord create in me, a penitent heart, a resigned will, and mortified affections, an habitual mindfulness of Thy presence, and a steddy devotion in my Prayers, sincere intentions, and Zeal for Thy Glory, Perseverance in all Holy purposes, and constancy in all trials, and temptations.

Lord create in me, a Reverential awe of Thy Name, a delight in Thy service, a sacred regard to Thy day and house of Prayer, and a great attention to Thy Word; a dayly care of my time, and diligence in my studies.

Lord make me chast and temperate, humble, and advisseable, and patient of reproof, and create in me a chearful and meek, a contented and considerate, a quiet and peaceful spirit.

Lord bless me with Health and Competency of living, with a good understanding, a retentive memory, and a ready apprehension, and with such a measure of temporal good things, as Thou seest fit for me, and give me grace to make a right use of all those blessings, I have already received.

Lord Purifie my thoughts, Bridle my tongue, Guide all my actions, Guard all my senses, Stop my ears, and turn away my eyes, from sin and vanity.

Lord give me grace, to be just in all my dealing, to do to all men, as I would they should do to me, to be subject to my Parents, and to all my Superiours, to the King as supreme, and to all Civil Magistrates, To the Pastors of Thy Church, and to all my Governours in this place, O grant that I may render due honour and obedience to them all, in their several stations.

Lord make me willing to forgive injuries, and unwilling to offer any; Make me grateful to my Benefactors, friendly to my equals, condescending to my

my inferiours, compaſſionate to the afflicted, charitable to the Poor according to my ability, a Lover of good men, and kind to my enemies, and give me grace to keep always, a Conſcience void of offence, towards Thee, and towards men, and to continue in the Communion of Thy Church, without wavering.

O Merciful God, keep Thy ſervant, from all wilful, deliberate or preſumptuous ſins, and let no wickedneſs have dominion over me.

From ſtubbornneſs and pride, idleneſs and ſloth, intemperance and youthful luſts, inconſtancy and lying, Good Lord deliver me.

From irreligious principles, and falſe Teachers, unruly paſſions, and violent temptations, from contracting vitious habits, or taking pleaſure in ſin, from prophaneneſs and ill company, envy and malice, detraction and uncharitableneſs, Good Lord deliver me.

From the erros and vices of the Age, and all remanent affections to ſin, from the ſin, (or ſins) my corrupt Nature is moſt inclined to, [*Here name it or them,*] from whatſoever is offenſive to Thee, or deſtructive to my own Soul, Good Lord deliver me.

Hear me, O Heavenly Father,, and conform my whole life, to the Example of my Bleſſed Saviour, and that for his ſake in whoſe holy words, I ſum up all my wants, *Our Father which art in heaven, &c.*

You have now, Good *Phil.* by Gods help, gone over the hardeſt part of your preparation for the Holy Sacrament, the next thing you are to do, is to examine your ſelf, whether you do ſufficiently underſtand what the Sacrament is, then to ask your ſelf, with what intentions you do approach it, and to pray for Gods grace to diſpoſe you for Worthy Receiving, and all theſe particulars, together with all that you are to know, and believe,

con-

concerning the Blessed Sacrament, are contained in these following Meditations, which I advise you to read over devoutly, at several times, till you are in some measure, affected with them.

Meditations on the Holy Eucharist.

On the outward Elements.

I Adore Thee O Blessed Jesus, My Lord, and my God, when I consider, what that Sacrament is, to which Thou now inviteſt me, and of what parts it consists; Of an Outward and visible sign, and of an Inward and spiritual Grace! For Thou Lord, who knoweſt our Infirmities, and how little able we are, to conceive things heavenly and spiritual, In pity to our dark and feeble apprehensions, hast Ordained Outward, and Obvious, and Visible signs, to represent to our minds Thy grace, which is Inward and Invisible; Thou hast ordained bread and wine, which is our Corporal food, to picture out to our Faith, the food of our Souls.

On the Inward Part, or Thing signified.

I know O my God, that I must look through the Outward Elements, and fix my faith on that which they signifie, and which is the Inward, and Invisible Grace, even Thy own blessed Body and Bloud, which is verily, and indeed, taken and received of the faithful in the Lords Supper.

But tell me, O Thou whom my Soul loveth, How canst Thou give us Thy flesh to Eat?

Lord Thou hast told me that Thy words, they are Spirit and they are life, and are therefore not Carnally to be understood, Lord I believe, Help Thou my Un-Unbelief!

John 6.

I believe Thy body and blood to be as really present in the Holy Sacrament, as Thy Divine Power can make it, though the manner of Thy Mysterious presence, I cannot comprehend.

Lord I believe, that the Bread that we break, and the Cup that we drink, are not bare signs only, but the real Communication of Thy Body, and Thy Bloud, and pledges to assure me of it, and I verily believe, that if with due preparation I come to Thy Altar, as certainly as I receive the Outward Signs, so certainly shall I receive the thing signified, even Thy most Blessed Body and Bloud, to receive which inestimable Blessing, O merciful Lord, do Thou fit and prepare me. *Amen, Amen.* 1 Cor. 10.

Who Instituted it?

I Adore Thee O Blessed Jesus, my Lord, and my God, when I consider, that this Holy Sacrament, was Thy own Institution, For it was Thou Lord, who in the night Thou wast betrayed, didst take Bread, and after that the Cup, and didst bless them, and give them to Thy Disciples; O blessed Saviour, let Thy Divinity thus stampt on it, strike into my Soul, an Holy Awe and Reverence in approaching it; O Create in me Heavenly dispositions, to celebrate so Heavenly an Institution! *Amen, Amen.*

For what end?

I Adore Thee, O Blessed Jesus, My Lord, and my God, when I consider, for what end Thou didst institute the Holy Sacrament, implied in Thy own Command, Do this in Remembrance of Me.

But what need This Command, O Gracious Lord, is it possible for me, ever to forget Thee my Saviour, who hast done so great things for me?

Alas,

Alas, alas! my own ſad experience tells me it is, wo is me, every temptation, every vanity is apt to make me forget Thee, though Thy own Dying words bid me remember Thee!

But O Bleſſed Lord, for Thy infinite Mercies ſake, Pardon all my ſtupid forgetfulneſs, and ingratitude hitherto, and do Thou now Create in me, ſuch a thankful and lively Remembrance, of Thy Dying for me, that may excite me, to give up my ſelf entirely to Thee, as Thou didſt give up Thy ſelf, on the Croſs for me. *Amen, Amen.*

A Thankſgiving for Chriſts Sufferings.

O Thou my crucified Saviour, Glory be to Thee, for cauſing Thy ſufferings to be regiſtred in the Goſpel; There I have read and Remember the Wonders, and Triumphs of Thy Almighty Love, for which I will always Adore, and Praiſe Thee!

I Remember, O Gracious Lord, How Thou who thoughtſt it no robbery to be equal with God, waſt
Phil. 2. made in the Faſhion of frail man, of the vileſt, and moſt contemptible of men; for Thou tookeſt on Thee, the form of a very Servant; I Remember how many reproaches and contradictions, and blaſphemies, and perſecutions, Thou didſt endure, from a wicked and perverſe generation, and all this to ſave us ſinful men.

O Lord Jeſus, was ever ſorrow, like unto Thy ſorrow?
Worthy art Thou, O Lamb that was ſlain to receive,
Rev. 5. *Power, and Riches, and Wiſdom, and Strength, and*
12. *Honour, and Glory, and Bleſſing!*

I Remember, O gracious Lord, How Thou didſt indure, a moſt bitter Agony, and didſt ſweat great drops of blood, falling to the ground, How Thou who art
Rom. 9. 5. God above all, Bleſſed for ever, waſt treacherouſly betrayed, and apprehended, and bound as a Malefactor, How Thou waſt ſet at nought by *Herod*, and

and his men of war, and forsaken of all Thy Disciples, and denied by *Peter*, and all this to save us sinful men!

O Lord Jesus, was ever sorrow, &c.

I Remember, How Thou O God of Truth, wast accused by false witnesses, How Thou whom all the Angels adore, wast blindfolded, and buffeted, and mockt, and spit upon, and stript naked, and scourged, and all this that we might be healed by Thy stripes, and to save us sinful men!

O Lord Jesus, was ever any sorrow, &c.

I Remember Lord, How Thou that art the great Judge of Heaven and Earth, wast Thy self dragged to the Judgment-Seat, and condemned, How Thou O King of Heaven wast crowned with thorns, and oppress with the weight of Thy own Cross, and all this to save us sinful men!

O Lord Jesus was ever any sorrow, &c.

I Remember O blessed Saviour, How Thou who art the Lord of Glory, and the sole Author of life, wast put to a most ignominious death, How Thy hands and Thy feet were nailed to a Cross, How Thou wast Crucified between two Thieves, and numbred with the Transgressors, How Thou hadst a potion given Thee, to imbitter Thy very last gasp, and all this to save us sinful men!

O Lord Jesus, was ever any sorrow, &c.

I Remember O Gracious Lord, How when Thou wert hanging on the very Cross, Thou wast scoffed at and reviled, How infinitely then Thou wert afflicted, and bruised for our transgressions, when the Isa 53.
Iniquities of us all were laid on Thy shoulders, How Thou didst then express an anguish, greater then all the tortures of Thy Crucifixion, when Thou didst cry out, My God, my God, why hast Thou forsaken

Me,

Me, and how Thou didſt at laſt give up the Ghoſt, and die Thy ſelf, that we might live!

O Lord Jeſus, was ever any ſorrow, &c.

I Unfeignedly believe, O Gracious Lord, that Thou didſt ſuffer all this for ſinful men, and in particular for me, when we were all Thy utter enemies, and had nothing in us to move Thee to pity us, but our extream miſery, Nothing to move Thee to ſave us, but our great Unworthineſs, and Thy greater Mercy!

O the depth of the Riches of Thy Love, Bleſſed Lord, How Unutterable is Thy Mercy, and Thy Love paſt finding out!

O All ye Holy Angels, Behold, and Wonder, Wretched Man hath ſinned againſt God, and God, himſelf has ſuffered the Sinners Puniſhment!

Was there ever any ſorrow, like that which my Lord and my God, endured for me!

Was there any Love, like to that Love, my Lord and my God has ſhewed to me?

Help me then, O ye Bleſſed Hoſt of Heaven, to celebrate that Unknown Sorrow, that Wonderful Love, which you your ſelves ſo much Admire, Help me to praiſe my Crucified Saviour!

O my Gracious Lord, my heart is now full, of the ſenſe of Thy Love, and what have I to return to Thee, but Love again? 'Tis all I have to offer Thee, Accept it O merciful Lord, imperfect as it is, and Do Thou daily heighten my ſenſe of Thy Love to me, that I may dayly heighten my Love to Thee!

O Thou Infinite Lover of Souls, with all my Heart I Love, I Praiſe, I Adore Thy Love to me, but alas, I can never do it enough!

O do Thou at laſt Gracious Lord, tranſlate me to Thy Kingdom of Glory, that there I may Love Thee to the Utmoſt Capacity of a Creature, and Praiſe Thee to all Eternity. *Amen* Lord Jeſus *Amen, Amen.*

What benefits we receive by it.

I Adore Thee, O Bleſſed Jeſu, my Lord, and my God, when I conſider the Benefits, which through Thy Mercy, we receive by the Holy Sacrament!

Glory be to Thee, O Lord, who there makeſt Thy own Body, and Bloud, to become our ſpiritual food, to ſtrengthen, and refreſh our Souls!

Glory be to Thee, O Lord, who by this Heavenly food doſt myſtically Unite us to Thy ſelf, for Nothing becomes One with our Bodies more, then the bodily food we eat, which turns into our very ſubſtance, and Nothing makes us become One with Thee more, then when Thou vouchſafeſt to become the very food of our ſouls!

Glory be to Thee, O Lord, who by this Immortal food, doſt nouriſh our ſouls, to live the life of Grace here, and doeſt raiſe us up to life everlaſting hereafter! Lord do Thou evermore give me this bread! *Amen, Amen.* *John 6. 52.*

Motives of Receiving.

O Bleſſed Saviour! what more powerful Motives can I have, to perſwade me to Communicate, then Thy Command, and the Admirable effects of the Holy Sacrament!

But alas! my corrupt Nature, is apt to ſuggeſt to me, low and baſe inducements to this duty, ſuch as are, fear of my Superiours diſpleaſure, if I abſtain, or ſhame of not appearing as devout as my Equals, or the meer Cuſtome of the Place, or of the Seaſon!

But Lord I do from my heart, Renounce all theſe, and the like Carnal Conſiderations, and I come to Thy Altar, to Renew my Baptiſmal Covenant, with Thee, of which Thy Sacrament is a Seal.

I come to Teſtifie my ſenſe of Thy Love, O Hea-

venly Father, in So loving the World, as to give up Thy only Son to die for me.

I come to teſtifie my Faith in Thee, and my Love toward Thee, O Bleſſed Saviour, and thankfully to Commemorate, Thy Wonderful Love in dying for me.

I come Lord, to teſtifie my ſtedfaſtneſs in the Communion of Thy Church, and my Charity to all the World.

I come to Thy table O Lord, out of the ſenſe I have, of the want of that Spiritual food, to which Thou there inviteſt me.

Alas, Alas! I am ſoon apt to grow weary of well-doing, a few prayers, every little duty is apt to tire me, Every ſlight temptation is apt to overcome me, and I know there is no food can ſtrengthen my Soul but Thy Body, No Cordial can revive my drooping Obedience, but Thy Bloud, and 'Tis Thy moſt bleſſed Body, and Bloud, I hunger and thirſt after, O Gracious Lord, Grant that I, and all that communicate with me, may feel its ſaving efficacy, O Feed, O Refreſh, O Nouriſh our Souls with it, to life everlaſting, and that for Thy own Infinite Mercy ſake, which moved Thee to offer up Thy Body and Bloud for us! *Amen, Amen.*

Prayer for Preparation.

Bleſſed Lord Jeſus! I even tremble when I conſi-
1 Cor. 11. der, that He that eateth and drinketh Unworthily is Guilty of Thy Body and Bloud, and eateth and drinketh damnation to his own Soul, and this ſevere Sentence on Unworthy Communicants, makes me afraid to come to Thy Altar;

But when I conſider, that Thy Sentence is as Severe
Luke 16. againſt thoſe, who being invited refuſe to Come, for Thou haſt ſaid, they ſhall not taſte of Thy Supper, and
John 6. Unleſs we eat Thy fleſh, and drink Thy bloud, we have no life in us, I am then afraid to Keep away;

But Bleſſed be Thy Mercy O Lord, for in this ſtreight my Soul is in, Thou art my Guide, Thou by giving

giving me this opportunity of Receiving, Inviteſt me to Thy table, Thou calleſt me to ſeek Thy face, and my heart replies, Thy face Lord will I ſeek!

If Thou Lord ſhould be extream, to mark what is done amiſs, Alas, alas! I am then Unfit not only to Communicate, but to ſay even my daily prayers.

I Know Lord, that if I ſhould ſtay till I am Worthy to come, I ſhould then never come, and therefore though I am Unworthy, of ſo Unſpeakable a mercy, yet I come, to beg Thy Grace to make me Worthy, or at leaſt Such as Thou wilt accept!

O Bleſſed Jeſus, do Thou ſo open my eye of faith, to diſcern Thy Body, and Bloud in the Holy Sacrament, Do Thou ſo Diſpoſe my Soul, at this time to Communicate, that I may feel all the happy effects of Thy own Divine Inſtitution, that my Soul may receive ſuch laſting impreſſions of Thy Goodneſs, and be ſo Raviſht with the Love of Thee, and with the Incomparable Delights of Thy Service, and with ſuch an early fore-taſte of Heaven, that all the pleaſures of ſin, which in my growing years may tempt me, may appear to me taſteleſs and Unwelcome.

O Heavenly Father, Cloath me with the Wedding Garment, even the Graces of my Bleſſed Saviour, for then am I ſure to be a Welcome gueſt to Thy Table, when I ſhall come thither, in the likeneſs of Thy only well-beloved Son, in whom Thou art always well-pleaſed!

O Heavenly Father, Fill me with a lively faith, profound humility, filial obedience, enflamed affections, and Univerſal Charity, O raiſe in my Soul, all thoſe Heavenly tranſports of Zeal, and Devotion, of Love, and deſire, of Joy and delight, of Praiſe and thankſgiving, which become the Remembrance of a Crucified Saviour, which become one Redeemed by the Bloud of God, and that for His ſake only, that Redeemed me, in whoſe Holy Words, I ſum up all the Graces and Bleſſings I ſtand in Need of. *Our Father which art in heaven, &c.*

This Prayer, *Phil.* is proper for you to add to your Morning Prayer, the day on which you are to Receive.

Directions in time of Receiving.

IN time of Receiving, Good *Phil.* Labour all you can, to keep your heart affected with the Publick Prayers, and to fill up all the vacant minutes with Holy Ejaculations, such as these which follow!

At going to the Altar.

In the multitude of Thy Mercies, O Lord God, do I now approach Thy Altar, O Pardon my sins, and Receive me Graciously! *Amen, Amen.*

At the Offertory.

Chron. 29. Blessed be Thou, O Lord God, for all things come of Thee, and of Thy own do I now give Thee!

Phil. 4. O let this Alms be an Odour of a sweet smell, a sacrifice acceptable, and well-pleasing to Thee!

At Consecration.

O Blessed Jesu, In the bread Broken, I call to mind Thy Body torn with Whips, and Thorns, and Nails; and in the Wine poured out, I call to mind Thy precious bloud, shed for my sins!

Glory be to Thee O Lamb of God, that didst offer Thy self a Sacrifice, to take away the sins of the whole World, Lord have mercy on me, and take away Mine also.

Whilst others are Communicating.

Psal. 73. O my God, whom have I in Heaven but Thee, and there

there is none on Earth I desire, in comparison of Thee.

As the Hart panteth after the Water brooks, so panteth my Soul, after Thee O God! *Psal.*

My Soul is athirst for Thee, O God, my God!

Blessed Saviour, I am Thine, I am wholly Thine, for Thou hast bought me with a Price, with the inestimable price of Thy Own bloud! *1 Cor.*

Lord suffer not the price of Thy own bloud to perish, and I will always glorifie Thee in my Body, and in my Spirit, which are Thine.

If there be many Communicants, and thou hast much vacant time, *Phil.* and doest want devout Matter to imploy thy thoughts, till All have communicated, thou mayest then repeat, the Thanksgiving for Christs sufferings, *p.*44. either in whole, or in part, as thou seest it needful.

When the Priest cometh toward you.

O Lord God, I now desire to renew, my Covenant with Thee, and to seal it in this Sacrament!

Lord put Thy Laws into my mind, and write them in my heart, and for the Passion of Thy Son, which I now commemorate, be merciful to my Unrighteousnes, My sins, and my iniquities, remember no more, and be Thou my God, and I will be Thy servant. *Amen, Amen.* *Heb.* 7. 12

O my Soul, taste now, and see, How gracious the Lord is! *Psal.* 34.

After receiving the Bread.

Glory be to Thee, O Lord, who feedest me with the bread of life.

O Lord God, who didst sanctifie us, by the offering of the body of Jesus once for all, sanctifie me, even me, O Heavenly Father! *Heb.* 10. 10.

After Receiving the Cup.

Glory be to Thee, O Lord Jesus, who permitteſt me to drink of the fountain of life freely!

My Beloved is mine, and I am his!

Cant. 1. Bleſſed Saviour, Thou haſt Loved us, and waſhed us from our ſins in Thy own bloud, and therefore to Thee be Glory and Dominion, for ever and ever. *Amen, Amen.*

Glory be to Thee O Jeſus, My Lord, and my God, for thus feeding my Soul, with thy moſt bleſſed body and bloud, O let Thy Heavenly food transfuſe new life, and new vigour into my Soul, and into the Souls of all that Communicate with me, that our Faith may daily increaſe, that we may all grow more humble, and Contrite for our ſins, that we may all love Thee, and ſerve Thee, and delight in Thee, and Praiſe Thee, more fervently, more inceſſantly, then ever we have done heretofore! *Amen, Amen.*

After the Congregation is diſmiſt, *Phil.* if you cannot get privacie in your own Chamber, I adviſe you at the firſt opportunity to go into the Chappel, and there to give God thanks, for that great bleſſing, of which He has now made you a partaker.

A Thanksgiving after Receiving.

Pſ. 31. 21. O How plentiful is Thy Goodneſs, My Lord, and my God, which Thou haſt laid up for thoſe that fear Thee, which Thou haſt laid up for thoſe, that put their truſt in Thy Mercy!

Was it not Love Infinite enough, Deareſt Lord, to give Thy ſelf for me on the Croſs? Was not that Sacrifice of Thy ſelf, ſufficient to expiate, the ſins of the whole world? What Lord couldſt Thou then do more for me?

Acts 20. All the mighty Hoſt of Heaven ſtood amazed, to ſee the bloud of God ſhed, to ſee their King of Glory, to whom from everlaſting, they had ſung, their Hallelujahs,

lelujahs, Nailed to a Cross; and all this to save Sinners!

Sure Lord, None of all those Blessed Spirits, with all the Glorious illuminations they had, could ever have Imagined, how Thou couldst give Thy self more to us then Thou hadst done.

And yet for all this, Thou hast wrought new miracles of Love for us, and as if it had not been Love enough, to have given Thy self for us on the Cross, Thou hast found out a way to give Thy self to us in the Holy Sacrament, to Unite Thy self to us with the most intimate Union, that 'tis possible to conceive, to become the very food, the Life, the strength, the support of my Soul, to become one with me, to become the very Soul of my Soul!

O Lord God, This is so Unconceivable a blessing, this is so Divine an Union, that the very Angels, who so much desire to look into the great Mystery of our Redemption, who learn Thy Manifold Wisdom from Thy Church, and frequent the Places of Thy Publick worship, do crowd about our Altars, and with aweful Admiration, contemplate the Holy Sacrament! 1 Pet. 1 12. Ephes. 3 10. 1 Cor. 11

What thanks then Gracious Lord, can I return to Thee for those wonders of Love, Thou hast shewed to me wretched sinner, which the very Angels, who never sinned, so much admire!

O deareſt Lord, raise Thou my devotion, to the highest pitch it can possibly reach, to Praise Thee, Enlarge my Soul, to its utmost extent to Love Thee!

How can I ever more offend, such Riches of mercy, as are in Thee, O Crucified Saviour? and yet whilest I carry this body of sin about me, I fear I shall, But Lord I do from my heart, Renounce and abhor all things that displease Thee, I resolve to the Utmost of my power to Resist all temptations, and to become as totally Thine, as my frail Nature will permit me.

O Gracious Lord, who hast so Infinitely Loved us,

and given us everlasting Consolation, and good Hope through grace, Comfort my Heart, and for ever establish it, in every good Word, and Work!

Blessing, and Honour, and Glory, and Power, be unto Him that sitteth on the Throne, and unto the Lamb for ever!

Rejoice in the Lord Jesus, O my Soul, for of Him cometh my salvation.

I will love Thee, O Lord my King, and I will praise Thy name for ever and ever!

Glory be to Thee, O Lord God, for giving me this blessed opportunity of coming to Thy Altar! O grant I may never more Pollute my soul, which Thou hast now made Thy Temple to reside in, who art the God of Purity!

Praise the Lord O my Soul, while I live will I praise the Lord, as long as I have any being, I will sing praises Unto Thee, O Blessed Saviour, My King, and my God,

O gracious Lord, Pardon all my failings, Accept all my prayers and praises, and supply all my wants which I sum up in Thy Own blessed words. *Our Father, &c.*

Remember good *Phil.* that when you have received the Holy Sacrament, your Greatest Work is then but beginning, which is, to observe all the promises you have made to God, of future Obedience, and therefore 'tis good for you, to read over now and then, and to renew your Resolutions, and to examine your self, How you have kept them, that you may preserve in your soul a serious sense of your duty, and a conscientious care to perform it.

A Form of General Thankſgiving.

WOrthy art Thou O Lord of heaven and earth, to receive Glory, and Honour, and Power, for thou haſt created all things, and for Thy pleaſure they are, and were created! *Rev.* 4. 8.

Thou haſt made heaven, the Heaven of Heavens with all their Hoſt, the earth and all things that are therein, Thou preſerveſt them all, and the Hoſt of Heaven praiſeth Thee! *Neh.* 9. 6.

Glory be to Thee O Lord God Almighty, for creating man after Thine own image, and making ſo great variety of Creatures, to miniſter to His uſe!

Glory be to Thee who giveſt us life, and breath, and all things, who giveſt us fruitful ſeaſons, and filleſt our hearts with food and gladneſs! *Acts* 14.

Glory be to Thee O Lord God, for all Thy many bleſſings, and deliverances, for all Thy forbearance, and long-ſuffering to this ſinful Nation; Glory be to Thee O Lord, who haſt made me alſo ſhare in thoſe publick mercies, and for that light of the Goſpel Thou vouchſafeſt us, of which the greateſt part of the world is totally ignorant.

Glory be to Thee O Heavenly Father, for my being, and preſervation, ſtrength and health, underſtanding and memory, friends and benefactors, and for all my Abilities of mind, and of body.

Glory be to Thee O heavenly Father, for my competent livelyhood, for my education in this Colledge, for all my known, or Unobſerved deliverances, and for the guard Thy holy Angels keep over me!

But above all, Glory be to Thee, for giving Thy only Son to die for my ſins, and for all the ſpiritual bleſſings, he has purchaſt for me, for my Baptiſm, and all the opportunities Thou giveſt me of ſerving Thee, or of receiving the holy Euchariſt, for whatever ſin I have eſcapt, for whatever good I have done, or thought, for all my helps of grace, and hopes of Heaven, Glory be to Thee!

Praiſe

Praiſe the Lord O my Soul, and all that is within me, praiſe His Holy Name.

Glory be to Thee, O Lord Jeſus, for Thy inexpreſſible Love to Loſt man, Glory be to Thee O Lord, for Condeſcending to take our frail Nature on Thee, Glory be to Thee, for all Thy Heavenly Doctrine to Inſtruct us, Thy great Miracles to Convince us, and Thy unblamable Example to Guide us!

Glory be to Thee, O Bleſſed Jeſus, for Thy Agony, and bloudy ſweat, for all the torments and anguiſh of thy bitter paſſion!

Glory be to Thee, O Bleſſed Jeſus, for Thy Glorious Reſurrection, and Aſcenſion into Heaven, and Interceſſion for us at the right hand of Thy Father!

O Gracious Lord, Thou that haſt done ſo much for me, How can I ever ſufficiently, Praiſe and Love Thee?

Praiſe the Lord Jeſus, O my Soul, and all that is within me, Praiſe His Holy Name!

Glory be to Thee, O Bleſſed Spirit, Glory be to Thee, for all the Miraculous Gifts, and Graces, Thou didſt beſtow on the Apoſtles, to fit them to Convert the World, and for Inſpiring the Sacred Pen-men of Holy Scripture!

Glory be to Thee for Inſtilling Holy Thoughts into my ſoul, for all the Ghoſtly ſtrength, and ſupport and comfort, and illumination we receive from Thee, for all Thy Preventing, and reſtraining, and Sanctifying Grace, Glory be to Thee;

Bleſſed Spirit! let me never more by my ſins grieve Thee who art the Author of life, and Joy to me!

Praiſe the Lord, O my Soul, and all that is within me, Praiſe His Holy Name.

Here Phil. *if you recite this Thankſgiving, on any great Feſtival or Saints day, you may add,*

Particularly, O Lord, am I bound to Praiſe Thee, for the great bleſſing we this day Commemorate, [*Here mention it, For inſtance, the Nativity of our Bleſſed Saviour, or the like.*]

Or

Or for the Saint, whose memory we this day celebrate, [*Here you may name him*] and add,

Praise the Lord therefore O my Soul, and all that is within me, Praise His Holy Name,

Blessing and Honour, and Thanksgiving, and Praise, more than I can Utter, more than I can Conceive, be unto Thee O most Adorable Trinity, Father, Son and Holy Ghost, by all Angels, All Men, All Creatures, for ever and ever. *Amen, Amen.*

A Form of General Intercession.

HOly, Holy, Holy Lord God Almighty, I miserable sinner, humbly acknowledge that I am altogether Unworthy to pray for my self, but since Thou hast Commanded us, to make prayers and intercessions for all men, in obedience to Thy Command, and in Confidence of Thy Unlimited Goodness, I commend to Thy Mercy, and Divine Providence the Wants, and Necessities of all Mankind. 1 *Tim.* 2.

Lord let it be Thy good pleasure, to restore to Thy Church Catholick, Primitive peace and purity, and to preserve it against the Gates of Hell.

Particularly, O Lord God, I implore Thy Mercy for this sinful Nation, for the iniquity of the land is exceeding Great.

Alas, alas! we are Unthankful for Thy blessings, incorrigible under Thy Judgments, and unprofitable under all the means of Grace, and what can we expect from Thee, but to drink deep of the Cup of Thy Wrath?

And Wretch that I am, my sins, have increased the heap of the Publick Impieties, and made their Cry the louder to Heaven for vengeance!

But O Lord God in the midst of Judgment Remember Mercy, Turn Thou us, Lord, and so shall we be turned, O be favourable to Thy people, and give

us

us all Grace, to Turn to Thee, in Fasting, Weeping, and Mourning, To put a period to our provocations, and do Thou put a period to our Punishments:

O Lord God, out of the Multitude of Thy Mercies, give us grace to fear Thee, and to keep Thy Commandments always, that it may be well with us, and Thou mayest Rejoice over us to do us good. *Amen, Amen.*

O let it be Thy good pleasure, to bless us all, from the highest, to the lowest, in our several stations.

To defend the Church of *England*, from all the Assaults of Schism, or Heresie, or Sacriledge, and to bless all Bishops, Priests and Deacons with Apostolicol graces exemplary lives, and sound doctrin!

O let it be Thy good pleasure, to save and defend our Sovereign Lord King *Charles*, from all His Enemies, grant him a long and happy reign over us, and endue him with all those gifts and graces, which may make him a terrour to evil works, and a great promoter of Thy Glory,

Bless Him and all His Royal relations with a great measure of all temporal good things, and with eternal Glory in the world to come;

Lord let it be Thy good pleasure to grant,
To the Privy Council, Wisdom from above,
To all Magistrates, Integrity and Zeal for Religion,
To the Gentry and Commonalty, Pious and just, peaceable and loyal Hearts.
To our Armies, and Navy, Protection and Victory,
To the whole Nation, Healthful, and fruitful, and peaceful times.

Lord let it be thy good pleasure, to grant,
To all Jews, Turks, Infidels, Atheists, and Hereticks, Conversion.
To all Malefactors, and wicked men, timely Repentance.
To all Holy persons, increase of grace, and perseverance.
To all that I have tempted any way to sin, or with whom I have been a Companion in evil, Contrition and pardon.

Lord

Lord let it be Thy good pleasure, to bless all those I have any way wronged, and to forgive those that have wronged me, To Comfort the disconsolate, to give health to the sick, ease to those that are in pain, Patience to the afflicted, food to the Hungry, Clothes to the Naked, liberty to the Captive, and a safe delivery to women with Child.

Lord be Thou a Guide to the traveller, safety to those that are at Sea, a Refuge to the oppressed, Be Thou a Father to the fatherless, Take care of Widdows, Pity and Relieve all poor Prisoners of debt, and Have mercy on all Ideots and mad persons.

Lord let it be Thy good pleasure, to Bless my Parents, my Brothers and Sisters, and All my Relations, All my Friends, All my Governours in this Colledge, All my Fellow-Scholars, All who have commended themselves to my Prayers, [Particularly -- *Here you may name them if you see occasion*,] Lord Thou best Knowest all our Conditions, All our Desires, All our Wants, O do Thou therefore sute Thy graces and blessings, to our several necessities of Body or Soul!

Hear O merciful Father, my Supplications, and that for the sake of Thy Son Jesus, who died for us all, in whose Holy words I sum up my own, and the wants of all I pray for: *Our Father which*, &c.

If you are a Child of the Colledge, Good *Phil.* I advise you now, and then to say that usual Collect, wherein you give thanks for the Founder, and pray for the Colledge, both which you have great reason to do, in private, as well as in publick, when you Consider, that God has made the Founder, an Instrument of doing you much good, in advantaging your education, and the blessings you pray for on the Colledge, you have your self a part in.

A Thanksgiving for the Founder.

I Give Thee Humble and Hearty thanks, O most merciful Father, for our Founder *William* of *Wickham*, and all other our Benefactors, by whose benefits, we are in this Colledge brought up, to Godliness and good Learning, and I beseech Thee to give us grace, so to use these Thy blessings, to the Glory of Thy Name, that we may become profitable members, in the Church and Commonwealth, and may be at last partakers, of the immortal Glory of the Resurrection, Through Jesus Christ our Lord. *Amen, Amen.*

Directions to use the foregoing Prayers.

HAve a great care, good *Phil.* that you make not any of the Rules here given you, a pretence to neglect the Orders, and duties of the place you live in, or of the School, for that were Idleness rather than devotion.

When you fix on a day to examine your Soul, or to confess your sins in, Believe me *Phil.* nothing will more enforce your Prayers and Repentance, than if they are accompanied with Fasting and Alms, as you
Acts 10. may see in the example of *Cornelius*, whose Prayers, and Fasting, and Alms all joyned together were so acceptable to God, as made Him send first an Angel from Heaven, and after the Angel, an Apostle, and after the Apostle, the Holy Ghost, to confirm, and enlighten Him.

But take notice *Phil.* that all the Fasting I advise you to, is only on some Fasting-day, on some one *Friday*, or *Saturday*, when your Commons are less than on other days, to Content your self with your bare

bare allowance, and withal; to lay aside some small matter according to your stock, for the Poor.

But beware, you do not your duty, only to be seen, and approved of by Others, for this were Hypocrisie, and take heed your performances, do not puff you up, with a vain conceit of your Holiness, and that you are better than your fellows, for this were abominable Pride, and alas! when you have done the best you can, you fall infinitely short of your duty, and 'tis Gods mere Mercy, not any the least worth in you, makes your service any way acceptable, to Him.

When you have once throughly examined your self, Good *Phil.* and made a particular Confession of the sins of your whole life, and begged Pardon, there is not the same Absolute Necessity, of such laborious Examination, at your next communicating, especially if you examine your self carefully every Night, and dayly repent of the evil of the day past, and are not Conscious to your self, of any Great, or Notorious Sins, since your last Confession, for if you are not, the Examination and Confession only of what past since your last Communicating, together with a General Confession of your former sins, and a solemn renewing, of your former acts of Repentance, may serve the turn.

But if your Conscience Accuses you of any Culpable neglect in your last Examination, or of any great relapses, or of any wilfull violations, of your last Vows and Resolutions, in those, and the like Cases, 'tis the surest way, to begin all your Repentance again.

Remember *Phil.* that though 'tis God that works in you to will and to do of his good pleasure, yet God also commands you, to work out your own salvation your self, and therefore you are to labour for those blessings, and to practise those graces you pray for, so that you are to read your duty in your prayers.

If you find any particular Sin you are guilty of, or any particular grace which you want, or any

any particular blessing which you are to give thanks for, which is not here mentioned, 'tis easie for you to add it, to your prayers, as occasion requires; in like manner if you meet with any passage, in any prayer, which does not either so directly, or so fully express, the sense of your Soul, as you could wish, leave it out.

If Opportunity, Leisure, and Devotion altogether, do at any time, when you go home, or at times of liberty incline you, to make some present addition to your dayly prayers, or like *Daniel* and Holy *David*, not only at Morning and at Evening, but at Noon day to Pray to God, thou mayest then Use the Prayer for particular graces, *p.* 39. or those Acts of Resolution, and Oblation, *p.* 34, 35. or on Sundays and Holy-days the Form of General Thansgiving, or on Fasting-days, the Form of General Intercession, as may best sute with the season, and with your own Affections.

Dan. 6. 10. *Psal.* 55. 18.

Directions concerning Infirmities.

IF after all the Care and pains you can take, and your petitions also for Gods grace, you find in the performance of any duty, in your dayly Prayers, Examination, Receiving the Holy Eucharist, or the like, great Coldness, and Wandrings, and indisposedness and weariness of Spirit, and that your heart is little affected with it, and that you fall very much short of the Rules here laid down, and therefore are ready to Conclude, that all you have done is in vain, and displeasing to God;

Be not disheartned at this *Phil.* 'tis a good sign to be so much grieved for your failings in your duty, 'tis an argument of a filial tenderness, and desire to serve God better, that your spirit is willing though your flesh is weak, and if you still continue your endeavours

deavours, and prayers, patiently relying on Gods infinite goodneſs, and on his gracious promiſes of Hearing you, He will aſſuredly Heat you, in His good time.

Know, good *Phil.* that this is the caſe of thouſands, as well as of your ſelf, the very beſt of Chriſtians, ſigh under the perverſneſs, and impotence of their corrupt nature, and even the Juſt man, falls ſeven times a day, through ſins of Ignorance, or Infirmity, or ſudden ſurreption, or inadvertency, or the like; though it is true, he riſeth again by an Habitual repentance, and therefore be not diſcouraged, but dayly beg pardon, for your daily failings.

To eaſe you in ſuch indiſpoſitions, or when you are alſo ſtreightned in time, or diverted by any Unavoidable avocations, I adviſe you to ſhorten your prayers, and for the longer Morning and Evening prayer, ſay the ſhorter; and as for the other parts of Devotion, throughout this whole Manual, they are cut into ſo many breaks and diviſions, on purpoſe, that you may lengthen or ſhorten your prayers, as may beſt comply with your Occaſions, and Infirmities; Onely let me warn you ſeriouſly, that under colour of Indulging your infirmities, you do not indulge your ſloth.

Be not then afflicted, good *Phil.* if you cannot come up exactly, to the Rules here given you. Believe me, it was never imagined you would; it was onely hoped that you would endeavour it; and know that it is a great errour of many devout ſouls, to think all they do ſignifies nothing, becauſe they fall ſhort of the Rules laid down, in their Books of Devotion; little conſidering, that 'tis Sincerity God requires of us and not perfection; for if there be a willing mind in us, it is accepted, according to that which a man hath, and not according to that a man hath not; ſo that your Infirmities ought to humble, but not to diſcourage you. 2 *Cor.* 8. 12.

For inſtance, Suppoſe you ſhould not be able, af-

ter all your endeavours, and prayers, to shed any, or but few tears for your sins, Be not too much cast down at it, for to be troubled for want of tears, is one sign of godly sorrow; and 'tis certain, though tears are very desirable, yet they are not always signs of true Repentance, for Hypocrites may shed them, and there may be true godly sorrow without them; and perhaps God will at last give them to you, when his wisdom sees your Heart, in a fit temper for them.

Whensoever then you are troubled, with an afflicting sense of your infirmities, and for your many failings, I advise you to say this Prayer following, and to rest satisfied that He that died for you, will both hear, and accept, and succour you.

A Prayer against Failings.

O Thou Compassionate Saviour of sinful man, look down from Heaven, and have mercy upon me wretched sinner; O save me, O help me, for without Thee I can do Nothing as I ought!

Miserable man that I am, my very Prayers, and Repentance, are accompanied with so many failings, that I am sometimes afraid, that Thou Lord wilt not hear such Prayers, nor regard such Repentance!

But O Blessed Saviour, my Lord, and my God, 'tis Thy promise, not to discourage, the least measure of
*Mat.*12. 20. grace, Thou wilt not quench the smoaking Flax, or break the bruised Reed.

'Tis Thy practice Lord, to comply with the weakness of Thy servants, Thou art the good Shepherd
*Isa.*40. 11. who carriest the tender Lambs, in Thy very bosome, and gently leadest those that be with young!

*Heb.*2.20 4.15. Nay Lord, 'Tis Thy very Nature so to do, for Thou Thy self, hast felt humane infirmities, and canst not but commiserate those, that sigh under them!

Why

Why art thou then ſo heavy, O my Soul, and why art thou ſo diſquieted within me! O put thy truſt in thy Saviour, who is the help of my Countenance and my God! *Pſal.* 42.

O gracious Lord, do Thou Pity me, and Accept my weak and imperfect performances, and ſupply by Thy boundleſs mercy, all the defects in my duty; and if it be Thy pleaſure, I ſhould ſerve Thee better, O Lord God, increaſe Thy ſuccours of Grace, and I ſhall then increaſe my obedience!

O Thou lover of Souls, for the ſake of that infinite Compaſſion of Thine, which moved Thee to die for me, Hear me, and Help me. *Amen* Lord Jeſus, *Amen*, *Amen*.

Directions in time of Sickneſs.

FAr be it from you, good *Phil.* to Counterfeit your ſelf ſick at any time, to avoid the School, or the like, Leſt God ſend you ſickneſs indeed, to puniſh your Idleneſs and diſſimulation.

But if it pleaſe God, to viſit you with a real diſeaſe, let it be your firſt care to make your peace with Heaven, for God by taking you off from your uſual Studies, does give you a Call to Repentance, and the examination of your ſelf in the beginning of your ſickneſs, is as ſeaſonable, and neceſſary, as before your Communicating; beſides, if your ſickneſs prove dangerous, you will then, I doubt not, deſire to Communicate, ſo that to fit you both for the Holy Sacrament, and for Heaven, examination, and Repentance ought to be firſt in your thoughts.

Beware, *Phil.* of deferring this duty, becauſe you are young, and think you may have time enough to repent Hereafter; for you ſee, that perſons younger then your ſelf die, and you are not ſure, to out-live this diſtemper; and if you ſhould put it off, till your

ſickneſs grows more on you, it may perhaps take away your ſenſes; or if it does not, be ſure it will much more indiſpoſe you, to Prayer, and Recollection.

In the beginning then of your ſickneſs, begin your Repentance, and ſay over this following Prayer, and do not only ſay, but practiſe it.

A Prayer in the beginning of Sickneſs.

O Heavenly Father, who in Thy wiſdom knoweſt what is beſt for me, Glory be to Thee!

Lord, if it ſeem good in Thy ſight divert this diſtemper from me, which I now feel ſeizing on me, that I may imploy my health to Thy Glory, and Praiſe Thy Name!

But if Thou art pleaſed, it ſhould grow on me, I willingly ſubmit to Thy afflicting hand, for Thou art wont to chaſtiſe thoſe whom Thou doſt love, and I am ſure, Thou wilt lay no more on me then Thou wilt
1 Cor. 10. enable me to bear.

I know, O my God, Thou ſendeſt this ſickneſs on me for my Good, even to Humble, and reform me, O grant that it may work that ſaving effect in me!

Lord create in me, a true Penitent ſorrow for all my ſins paſt, A ſtedfaſt Faith in Thee, and ſincere reſolutions of amendment for the time to come!

Deliver me from all frowardneſs, and impatience, and give me an entire Reſignation to Thy divine Will; O ſuffer not the diſeaſe to take away my ſenſes, and do Thou continually ſupply my Thoughts, with Holy Ejaculations; Lord Bleſs all means that are uſed for my Recovery, and reſtore me to my Health, in Thy good time; But if otherwiſe Thou haſt appointed for me, Thy bleſſed will be done. O wean my affections from all things below, and fill me with ardent deſires after Heaven; Lord fit me for Thy ſelf, and then call me to thoſe joys Unſpeakable, and full of Glory, when

Thou

Thou pleasest, and that for the sake of Thy onely Son Jesus, my Saviour, In whose Holy Words I sum up all my wants. *Our Father, &c.*

Ejaculations in time of Sickness.

FAther if it be possible, Remove this Cup from me, *Mat.* 2
Nevertheless not my Will, but Thine be done!

Trouble and heavinesse have taken hold on me, but my sure Trust, is in Thee, O Lord!

Forsake me not, O my God, when my strength fai- *Psal.*38
leth me, Haste Thee to help me, O Lord God of my salvation!

Lord teach me so to number my days, that I may *Psal.*90
apply my Heart to wisdom!

Deal Thou with me O Lord, according to Thy Name, for sweet is Thy Mercy!

Lord what is my Hope! truly My Hope is even in Thee!

O my Soul, Tarry thou the Lords leisure, be strong *Psal.*27
and He shall comfort thy heart, and put thou thy trust in the Lord!

Into Thy Hands I commend my spirit, for Thou hast redeemed me, O Lord, Thou God of Truth!

In my Fathers house are many Mansions, and Thou *Joh.*14
Lord Jesus art gone before, to prepare a place for us, that where Thou art we may be also!

Lord be merciful to me Miserable sinner!

O Lord God, we must all at the last day appear, before Thy Judgment Seat, O Cleanse me from my sins, that I may be found blamelesse, at the Coming of the Lord Jesus!

As the day goeth away, and the shadows of the Eve- *Jer.* 6.
ning are stretched out, so passeth away my life even *James*
like a vapour, that appeareth for a little time, and vanisheth away!

Eye hath not seen, nor ear heard, nor the heart of 1 *Cor.*2
man

man conceived, the good things which God has laid up, for those that love Him: Lord do Thou therefore enflame my soul with Thy Love!

Psal. 119 I know Lord that Thy Judgments are right, and Thou of very faithfulness, hast caused me to be troubled.

O Heavenly Father, my Hope is wholly in Thy Mercy, and in the merits, and sufferings of my Saviour, O for his sake forgive and save me!

To these and the like Ejaculations, *Phil.* which thou mayest gather thy self, thou mayest now and then, either read a Psalm your self, or have one read to you, as particularly the 23. or 25. or 27. or 51. or any other, that does best suit with thy Condition.

I need give you no further directions, for the time of sickness, because I presume, *Phil.* that when you feel your sickness prevailing on you, you will then send for a spiritual guide, who will give you more particular Advice, and minister to all the necessities of your soul, and therefore I shall only add this form of Thanksgiving.

A Thanksgiving for Recovery.

GLory be to Thee, O Heavenly Father, for the sickness Thou hast in mercy sent me!

Lord, the stripes Thou didst lay on me, were the stripes of Love, Glory be to Thee!

Psal. 119 Before I was troubled I went wrong, but now will I keep Thy Word.

It is good for me, that I have been in trouble, that I might learn Thy Statutes!

Glory be to Thee, O Lord, Glory be to Thee, for delivering me from the terrours of death, and restoring me to my health again, Glory be to Thee!

Psal. 118 I called upon the Lord in my trouble, and the Lord heard me at large!

I shall not die but live, and declare the works of the Lord!

Praise the Lord therefore, O my soul, as long as I have my life, which at first God gave thee, and which he has now restored me, I will sing praises unto my God!

O Lord God, Who hast in Thy tender mercy, prolonged my days in this World, give me grace to spend that life, Thou hast now lengthened, in Thy service. O give me grace, to perform all my Resolutions of new Obedience, and so to live in the filial fear of Thee, all the Remainder of my time, that I may at last die at peace with my self, at peace with the whole World, and at peace with Thee; and that for the sake of Thy well-beloved Son, and my Saviour, in whose Holy words, I sum up all my wants. *Our Father, &c.*

To this you may add, if you think fit, the 103 Psalm.

To conclude, good *Phil.* if you have reapt any good, from these Prayers, and Instructions, be sure to give God hearty thanks for it, and let this encourage you, to make the more frequent use of them, and God of his Infinite mercy, bless them, every day more and more, to your growth in grace, and to his Own Glory. *Amen.*

FINIS.